



SEPTEMBER 1953

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COMMISSIONED for overseas service by the Rt. Rev. Francis E. Bloy, of Los Angeles, acting for the Presiding Bishop are, (left to right) the Rev. Frank K. Barta and the Rev. Wayne B. Williamson (FORTH, July, pp. 4-6) LEADERS of conference on church work for women held at Whitinsville, Mass., included Mary Whitten (Hawaii) Wilma Butler (Alaska), who were once missionaries

the father and mother this Gid and give to them and fall in whose charge he may be the spirit of wisdom and love: that his home may be to him an image of the kingdom and the care of his parents a likeness of the love; through lesus chistour love

BAPTISMAL PRAYER for parents adapted from the baptismal office of the Church of South Africa was unveiled in St. John's Church, Charleston, Mass., as a gift from the rector, the Rev. Wolcott Cutler, in memory of his parents. The six-foot illuminated prayer is the work of Churchman, Allan Rohan Crite.



Official Photograph U. S. Navy ADMIRING new window at Guantanamo Bay, Cuba Naval Station Chapel are navy officers and Bishop Blankingship of Cuba who gave the dedicatory sermon



CHURCH OF SWEDEN clergyman, the Rev. Rolf Lyshoi (center), visits Gloria Dei Church, Philadelphia, during year in this country studying pastoral theology



PRINCIPAL of St. Paul's School, Camagüey, Cuba, Paul A. Tate, receives a diploma from the mayor making him an Adopted Son of Camagüey. Mr. Tate is active in civic affairs. On right, is Raul Masvidal, provincial governor.

Why "Meeting with Wells" is the soundest FIRST STEP



...in organizing a building program or planning an expanded budget canvass

Before a fund-raising plan can become successful in your church, your leaders should understand certain dynamics of giving. Before a plan of action can command their support, most of your leaders should agree that it is probably the one best plan for your church.

The Best Time to "Meet with Wells"

Good preparation, for a budget canvass program, may require a week or several months; for a building program, may require a week or several years. Even very preliminary decisions can make or break a program. When a few leaders start talking about a fund-raising program is the best time to hold a Wells Complimentary Conference.

The Complimentary Conference

In this meeting a Wells officer will guide your leaders through a self-study of your needs and potentials, and help you create a plan of action. The conference is held at your church, without cost to you and without any obligation on the part of your church. The Wells Conference uses group discussion methods, and all present participate in the analysis and planning.

Questions the Meeting Can Answer

The conference usually answers such questions as: what are our needs? how much can we raise? what Christian Stewardship principles should be

Behind the Complimentary Conference

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More than 150 members of the Wells Organizations are dedicating their lives exclusively to advising and assisting churches with their fund-raising programs —both building fund and budget. Currently Wells officers are holding conferences at an average of more than 250 churches a month, without cost or obligation on the part of the churches using this voluntary Wells service. In the field of professional services, Wells will direct more than 600 church fund-raising canvasses during the next 12 months, with better than 90% of these canvasses reaching their insured objectives on schedule. Wells methods are now recognized as the most inexpensive, and spiritually constructive, of all organized fund-raising plans.

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stressed? when should we draw building plans? should we borrow? when is the best time to start? how do we secure approval? what are our first steps?

If the Wells Complimentary Conference does not answer a particular question, at least that question is isolated as being strategically important, and the group can determine upon steps to get the answer. Consequently, following a Wells Conference the church leaders either have agreed upon a plan of action or they have determined upon preliminary steps to take toward agreement.

How to Arrange for a Conference

No special preliminaries are necessary beyond arranging for your top responsible leadership to be present. Simply phone or write the nearest Wells office. You will probably find that a Wells officer is planning to be in or near your community within the next week or two. (Twenty of our most experienced officers give almost full time to these Conferences.) As a clergyman or responsible lay leader, you are invited to phone the nearest Wells office collect any time you want to discuss the finances of your church.



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Turning the Pages

PREPARING this issue of FORTH has been an unusually exciting and stimulating experience. We hope that the results will be as exciting for the reader.

September means Labor Day and back to school and college. Through the co-operation of the National Council of Churches we print in this issue a Labor Sunday Message illustrated with a drawing by one of America's most distinguished contemporary artists, Fritz Eichenberg. Mr. Eichenberg, who is a member of the Society of Friends, is wellknown for his wood engravings for such books as Wuthering Heights, Jane Eyre, Gulliver's Travels, Poe's Tales. The message is available in folder form from the National Council of Churches, 297 Fourth Ave., New York 10, N. Y., at \$2.25 per hundred copies.

It is appropriate at this back-to-college season that Churchmen in the News this month features a college president. Some thirty years ago, the present Editor of Forth was introduced to the readers of this magazine as a Harvard man and a Churchman. Today I am particularly proud to introduce to our readers the new president of Harvard College, Nathan M. Pusey, an active

Churchman (page 24).

The return to these pages of Let Us Pray with a Litany for College Work also introduces to our readers a new contributing editor, the Rev. John W. Suter, D.D. Custodian of the Standard Book of Common Prayer since 1942 when he succeeded his father in that post, Mr. Suter is an old friend of this Magazine. He will be remembered by many as Executive Secretary of the National Council's Department of Religious Education, 1925-1933, and as dean of the Washington Cathedral, 1944-1950. A life-long student of worship and liturgical matters, author of Prayers of the Spirit, and compiler of The Book of English Collects, Mr. Suter will bring to Forth a rich devotional contribution that we know our readers will warmly wel-

Another contributing editor who makes his first appearance in this continued on page 5



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> William E. Leidt PUBLISHER-EDITOR



THE COVER. Missionary on furlough, the Rev. E. Bolling Robertson (right), took flying lessons at Hopewell, Va., air field to aid his work in Liberia. For more about Liberia and its seminary, Cuttington Divinity School, please turn to page 14.

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Check Your Calendar

The Rev. Bryan Green, rector, St. Martin's Church, Birmingham, England, and well-known evangelist, may be heard Sunday mornings through September 27 on the Episcopal Hour, sponsored by the IV Province. Consult your local newspaper for time and station.

SEPTEMBER

- 10-16 National Youth Commission and Executive Committee, National Canterbury Association. Seabury House, Greenwich
- Tenth anniversary, consecration, the Rt. Rev. J. T. Heistand, S.T.D., Bishop of Harrisburg
- 16, 18, 19 Ember Days
- 20 Fifteenth anniversary, consecration of the Rt. Rev. E. P. Dandridge, D.D., Bishop of Tennessee, who retires today
- St. Matthew
- Tenth anniversary, consecration of the Rt. Rev. E. H. Jones, D.D., Bishop of West Texas
- Church of the Air. CBS. 10:30-11 a.m., EST. Fifteenth anniversary, consecration of the Rt. Rev. Henry D. Phillips, D.D., Bishop of Southwestern Virginia
- Fifteenth anniversary, consecration of the Rt. Rev. Beverley Dandridge Tucker, S.T.D., Bishop of Ohio, retired
- St. Michael and All Angels. Thirty-fifth anniversary, consecration of the Rt. Rev. Edward T. Demby, Ll.D., Suffragan of Arkansas, retired. Fifteenth anniversaries, consecrations of the Rt. Rev. Malcolm E. Peabody, S.T.D., Bishop of Central New York; the Rt. Rev. Karl Morgan Block, Ll.D., Bishop of California

OCTOBER

- Fifteenth anniversary, consecration of the Rt. Rev. R. Bland Mitchell, D.D., Bishop of Arkansas
- 6-7 Church Periodical Club, Executive Board, Seabury House
- 9-12 Woman's Auxiliary, Executive Board, Seabury House
- 13-15 National Council, Seabury House
- 18 St. Luke
- 28 SS. Simon and Jude
- Thirty-fifth anniversary, consecration of the Rt. Rev. C. S. Quin, D.D., Bishop of Texas

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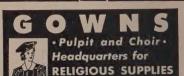
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Turning the Pages

continued from page 2

issue is Nash K. Burger, who will edit our book feature, Read A Book. Mr. Burger is a graduate of the University of the South with a master's degree from the University of Virginia. A native of Mississippi, he is the historiographer of that diocese. He also is a staff writer on The New York Times Book Review in which post he has gained a wide and urbane appreciation of current writing which we confidently expect will be reflected in Forth's Read a Book during the months ahead.

One of the high points of the April meeting of the National Council was an informal illustrated talk on the life of a chaplain with the Armed Forces in Korea by the Rev. Calvin H. Elliott. Forth is fortunate to be able to share with its readers in this number an article by Chaplain Elliott. Despite the recent truce, we believe that this article is of great importance and should give most of our readers a new understanding of the vital necessity of the chaplain's ministry to the men and women in the services.

Presiding Bishop in Orient

As Forth goes to press, the Presiding Bishop and Mrs. Sherrill are setting forth on a visit to the Orient. Leaving Seattle on August 27, they were in Anchorage, Alaska, August 27-31. Their itinerary schedules them for Tokyo, September 1-15; Okinawa, September 15-19; Manila, September 19-24; and Honolulu, September 25-October 2, returning to New York via San Francisco on October 4.



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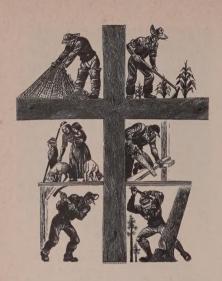
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Labor Sunday

THE health of any society depends upon the well-being of the members of all of its groups. Every segment of society is important. Efficient and honest work is necessary for our economy. But our common responsibility does not end there. In a highly industrialized society, it is not a luxury but a Christian and practical necessity to help the sick and the crippled, assist the needy aged, and care for the young. Neglect of large groups of people who cannot fully help themselves weakens the sense of community and violates a principle from which our society draws its strength.

We believe that Christianity provides sound and sure principles as guides to action; it gives a sense of direction and creates a will to work together. The American people have common basic aims. As productive efficiency increases, there are more goods and services to share and costs of production are lowered. As workers' purchasing power expands, management finds larger markets. And we all, as consumers, benefit by this co-operation.

Furthermore, if equitable solutions to the common problems of employers and their employees are mutually sought in good faith they can be found. Thousands of labor contracts are negotiated by union and management representatives each year without bitterness or strikes, and with regard for the public interest. Unfortunately these settlements are rarely featured in the newpapers, while strikes are headlined. Fair settlements arrived at through free and honest bargaining by men of good will open the way to a better economic and social life for all people. Leaders of labor and management know that the progress of American industry depends largely upon their ability to co-operate for the common good. This is the road for free men of enlightened consciences to follow. Christianity may ask for more, but can ask for no less. Since God is our Father, we must ever strive to work together as brothers.

Since the first Labor Sunday Message was issued nearly forty years ago, the economic status of workers has been raised, productivity increased, hours shortened, real wages increased, working conditions improved, the economic well-being of the nation lifted, and the democratic way of life strengthened. During this period the atmosphere of public opinion has changed. Increasing numbers of workers have exercised the freedom to decide for themselves whether to organize and have dealt with employers through representatives of their own choice. This freedom of workers has been endorsed and the important social contribution of the labor movement recognized by almost every branch of the Christian Church. During

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1953

the past years working men and women have made unprecedented gains; the years ahead offer new opportunities but also enlarged responsibilities for labor to join with management, farmers, consumers, and other groups in working for the common good.

On this Labor Day it is fitting that Christian people recognize the many Christian laymen who have worked to achieve these benefits for themselves and their fellow men. We join in mourning the loss of William Green and Philip Murray, outstanding Christian laymen in organized labor. Leadership in the labor movement should be increasingly appreciated by the people of our churches as an important Christian vocation.

We are grateful to God for the generally high level of well-being in the United States which has developed under conditions of freedom. But these favorable circumstances call for more than gratitude in word or feeling. They summon Christians to a deep sense of humility and an earnest commitment to share with people as worthy as ourselves who are less fortunate. We know that some millions of the people even in this country are living below standards which we accept as important to the "good life"; but grim hunger is faced by nearly three out of four of the world's population. Our present position in the world places upon us the responsibility to help less fortunate people to help themselves. We must give with an understanding heart; the extent of our help measured only by a Christian conscience.

Today powerful and insidious forces threaten freedom. Enlightened men and women of labor were among the first to see the evil and danger of both fascism and Soviet communism and have long and effectively opposed them. Through the leadership which the American labor movement, together with that of many other important segments of our society, has given to the cause of world freedom, all our freedoms have been made more secure.

In working for civil rights, increased production, job opportunities, adequate wages, social responsibility, and a free world community we are working for each other, for ourselves, and for God who seeks to realize His purpose of justice and freedom in the affairs of men. Toward the achievement of these aims, all groups in our nation are interdependent, and we are bound together in the need and purpose to promote our common freedoms. Freedom to worship and to speak according to the dictates of one's conscience is inseparable from freedom of the mind and freedom to work under conditions which the worker has had a part in determining. A threat to one freedom is a threat to all freedoms.

For nearly forty years the Churches of America at the request of organized Labor have been observing the Sunday before Labor Day as Labor Sunday. During these years the National Council of Churches and its predecessor, the Federal Council, has stimulated this observance through the issuance of an annual message. The message for the current year is printed on these pages.



Then shall thy light break forth as the morning; and thine health shall spring forth speedily. Isaiah 58:8. Soldiers greet day with sunrise service in Korean mountains.

By the Rev.

MAGINE now that you are a chaplain with the Marines in Korea. The morning starts out like a beautiful day in California. Mist plugs the valley holes from which rise many islands of hills. The silken sun rays evoke song out of birds. Even in war birds dart between enemy and friend's bush. From your ground-floored tent you throw out the morning wash water and walk over rice paddy dykes to breakfast. Food is wholesome and plentiful except when weather mires out the roads. After a visit to the community privy, preparations are underway to go to a company on the battle line. That's not far away.

As a matter of fact, during the night the express-train woosh of shells passing not far overhead made sleeping fitful. Were they friendly or enemy? Never quite sure. When

• CHAPLAIN ELLIOTT, who served both in World War II and in the Korean conflict, is now on furlough doing graduate study at Union Theological Seminary, New York City. they kerchunk near, you know. Longtimers can tell which is which on first sounding.

Well, on with preparations. Small hymn books, the Link, some pipe to-bacco, rosaries, Jewish prayer books, New Testaments, candy, magazines, pipes, combs, Armed Forces Prayer Books, Church Service Crosses, the Sacrament from last night's Holy Communion service held back here.

In thee, O I

A DA

And, of course, get the camera. Wonderful thing about this war that's not a technical war: you can have a camera! Not long now and the jeep is here. Sun is brighter. The altitude rumble of friendly planes. The portable organ in. All is set. After donning a flack jacket and helmet, canteen, and all the other stuff, you pry yourself into the jeep.

The beauty of the countryside is Of course the local thrilling. thatched houses are leveled to ashes, but evidence of habitation is around. Wherever you look, high or low, are Korean cemeteries. Koreans stay near their home in life or death. Everyone tries to have life size stone statues, usually two facing each other. In the foliage of the scrub trees and up on the hills they often can be mistaken for living people. And why not living you think, as you bounce along. They stand for the dead. The living can't stand there. They are as real a witness for the determination for freedom as the monuments we revere in America. They are battle-scarred, but they stand watch even over our own dead whose blood mingles with



For the bread of God is he which cometh down from heaven, and giveth life unto the world. St. John 6:33. Chaplain Elliott administers Holy Communion to front line soldiers. Whenever and wherever chaplain has opportunity to set up portable altar at the front, Christians draw near with faith for services of prayer, or to receive the Sacrament.

d, do I put my trust . . .

IE LIFE OF A CHAPLAIN IN KOREA

Korean soil forever as long as the earth remains.

Pretty soon you stop thinking about this because you have turned off the main dirt road and head for the company on line. The enemy can see you. The steel helmet is pulled down tighter and even the driver thinks a prayer. Blacked holes along the roadside attest to earlier shelling. Greater speed adds to the jeep's ordinary bucking. Soon you arrive. Equipment is disgorged and the jeep scoots away. You are on line. A Marine, dirty, tired, walks over the hill. "Hello, Chaplain," he says to you cheerily. You remember he joined the outfit a month ago. He was young and flippant. Now he's older and humbler.

Your assistant puts the organ in the best-looking hole for temporary storage, and up the hill you climb to call on the company commander. Quite often he's asleep, having been up all night with patrols or in enemy action. But you see the first sergeant and arrange for a worship service at the best location for the platoons.

The sun is brighter now and it's getting hotter. With all your gear

the going isn't easy. You aren't as young as you used to be, squeezing through the trenches up and down hills. But you forget that as you come to a dwelling bunker along the main line. Down a narrow trench you squeeze and finally come into an underground hole. Six men are there. Little chance to wash, read, sleep, or eat. What cheer greets you. "It's the chaplain! Come in!" They shuffle around for space and light a precious candle. Truly the latch string is out from every heart. Maybe you have some magazines to leave, or a pipe, or some religious literature. But you always leave a word from God by your having visited them. Sometimes a prayer is felt needed. Not always. On many occasions some will want Holy Communion. Not usually an Episcopalian. You serve all men.

After several hours of this scrambling, talking, praying, you become pretty tired and head for the location of the service. Of course you have to be in a hidden low spot not seen by the enemy. The uncertainty of the enemy weighs heavy on everyone. It's a twenty-four-hour strain



Though I walk in the midst of trouble, yet shall thou refresh me. Psalm 138:7. Pipe brought by chaplain provides relaxation. Soldier looks forward to his return visit.



When two or three are gathered together in my name, there am I in the midst of them. St. Matthew 18:20. Chaplain Elliott (center), pretends to call home.



Behold, how good and pleasant it is for brethren to dwell together....Psalm 133:1.

The Rt. Rev. Austin Pardue, Bishop of Pittsburgh, preaches in quonset hut chapel on recent visit to Korea to conduct mission series. The Rt. Rev. Harry S. Kennedy, Missionary Bishop of Honolulu, has also toured Korean battlefront, visiting soldiers and chaplains.



In the night his song shall be with me... Psalm 42:8. Part of chaplain's job is to combat loneliness and fear. Two contacts with home are through chaplain and mail.

Chaplin in Korea

which is part of life there. Never know when he'll strike by artillery, or sniper, or attack. That wears on

As many as can come to worship. Worship of God. Simple, direct short sermon, earnest prayers, including one for the enemy. Sometimes you are asked to pray for a buddy killed. Other times you can feel special tensions in the earnest, drawn Marines. Religion for them is real and effectual. Often they tell you of the miracle of their survival on an outpost where only the concrete help of God could have brought them through.

Things of the Spirit are most close to these men. The presence of God is as real to many of them as it was to Old Testament prophets. Never before had most of them known of and been interested in your Lord and Master. You they look to, whether Protestant, Catholic, or Jew, for you stand specially for God. Where is there a more legitimate mission field than amongst these eager and searching souls? But you're not fooled by fox-hole religion. Everyone doesn't turn to Christ. But an awful big majority can no longer dismiss Christianity as a fantasy.

Sometimes you pass the word for Episcopalians to come to a special Communion for them. This is part of your obligation to the Church. You go many miles to make it possible and convenient for them to attend. Arriving at a forward company or a supply point or at a rear regiment, you set up altar and wait. Sometimes one or two come. They are so glad and grateful and so are you. But when you meet up another time with two Episcopalians for every one that had come, you ask them why they weren't able to attend. You find out that Holy Communion by a priest of their own Church didn't mean much to them. They attend any service and that suffices. One Episcopalian comes to you after a service and asks if you are an Episcopal priest. "I thought so, because you said the Episcopal creed!" We had said the Apostles' Creed.

continued

You are appalled and disturbed by the lack of understanding by many so-called Episcopalians concerning the Church and their obligation to her. And moreover you are shown, by the response of non-Episcopalians, that the Church has so much to give which satisfies the longing of souls of many unchurched youth or nominal Christians, su-



Thy word is a lantern unto my feet and a light unto my path. Psalm 119:14. Marine reads New Testament in foxhole. Chaplain carries religious supplies for all faiths.

premely, the Holy Communion.

The day is almost spent now and you are worn out. But when you top the next hill, you find corpsmen bringing in a wounded Marine. You talk with him. He is worried about a hurt buddy. You give him a smoke. You say a short prayer with him. As he is carried off, you call after him that you'll see him back at the hospital ship. Now your tiredness seems puny before him and the dauntless corpsmen. You couldn't tell him there that you had just said commendatory prayers over his buddy's dead body.

These Marines have all night ahead of them, watching, waiting, probing, fighting. No eight-hour day, or club, or pub, or wife, or mother to go to. There's no union to demand dues and then by calling a strike get shorter hours and tiled showers, paid vacations, and higher wages. They can't do anything but keep going and love their buddies even to the point of self-sacrifice for their life. You leave with compassion and frustration choked in your throat, unable to find release. Prayer, faith, new strength from God is all that will keep you going so that you can give what is needed and right. You are a priest of God.

The seasons change. You are with the Marines through all. You have to duck, roast, run, soak, freeze, move, continued on page 32



U. S. Army Photo Look upon mine affliction and my pain . . . for I put my trust in thee. Psalm 25:18. Chaplains and medics minister to wounded, witnesses to the miracle of survival.



College Worker Buys Car With UTO Grant By BETH YOUNG

RECEIVED the grant for the new car, \$1,000 from the wonderful United Thank Offering! I had never purchased a new car in my life. Always it had been a used car, traded in with \$500 for a newer but still a used car. So I took counsel from almost everyone. A half dozen of our students are automobile experts. They know every horsepower, every new device, every make and model there is. I let them advise me. I talked it over with rectors, Margot Fletcher, Kay Grammer, and the chairman of the local college work committee. Then with all this wisdom neatly filed in my mind, I went out and looked at cars.

I had been thinking in the Ford-Plymouth-Chevy class, but with their new models out they would give me so very little on my old car. I had been thinking, looking at, and driving some of the small British cars, too. Several of my students have them, and reported them wonderful. So one day I went to the place where they sell Hillman Minxes.

The 1953 models were just in. The man said he would give me \$400 on my old car! I nearly fell over, clutched at the Stanford jacket of the student-who-knows-all-aboutcars who was with me and owns an English car himself, and said: "Ummm," never indicating I was on the point of having the vapours! I said, "Well, I haven't definitely made up my mind," and we went out.

• MISS Young is college worker at Stanford University, Palo Alto, Calif. Soon we came rushing back, pausing at the curb to begin looking nonchalant as anything, me assuming a haughty air and the student looking bored. A trifle difficult, since I am distinctly *not* haughty and he is mad about cars.

Here's the way it was: The Hillman Minx cost \$1,792.06, with sales tax, 1953 plates, and a heater. The \$1,000 from the UTO and the \$400 allowance on my old car meant that I owed only \$392.06. Wonder of wonders, I had that much in the bank, so I paid cash for it. It is clear, and I do not have to make any monthly payments at all! Isn't that simply tremendous?

This type of car is ideal for my work. It is light, uses very little gasoline, and parts and tires are inexpensive. Having two parishes, the campus, and Stanford Village to dash around to, I drive maybe a mile, stop, start, drive half a mile, ditto—two or three miles—same. Everyone is so pleased over my choice. I have driven the car several months now, and I am sure I made a wise decision.

Now what do I do with my time? Here is a sample. Hours of office work, publicity, records, letters, etc.; a United Christian Student Council meeting from 9 a.m. until 10 a.m.; speakers for this quarter; six discussion groups every week; Confirmation class; hours of counselling; more hours of committee meetings; worship; programs; the Canterbury newspaper. Oh, it's all tremendous, and I love it; but it seems that my days are just crammed to bursting!

Our Whitsunday breakfasts are

very popular! Strawberry shortcake and bacon. Does this seem absolutely impossible? Try it sometime and see. The kids adore it. Gee, our Stanford students are just about the best kids in the world. I don't mean they're good, pious, or prudish, or anything. They're just plain wonderful. We have very few of what college students call "creeps."

Our boys play in the band, are on various committees at the university, our vice president was one of three outstanding ROTC boys to go to West Point last year, for a week. And our gals are pretty and popular. The president of the YWCA is one of our most faithful members. When we have work days, they work for pay and turn it over to Canterbury. This year we are sending it to the Church in the Philippines. You see what I am trying to say?

And the "creeps" get into the spirit of Canterbury, and all of a sudden most of them aren't that way any more. They are put to work. They're practically made to "get out of themselves," to call on our people, to lead the worship service, to work on the paper, to plan and produce a dinner for forty-five, to lead a discussion on politics, religion, the UN, to head up a committee, to be a Christian, as well as talk about it.

Truly, I don't see how anyone could want to be anything else than a college worker, because the challenge is so great, the work so stimulating, and the kids so stupendous.

UTO Budget



A. Equipment for Women
Missionaries

1. Work Budgets\$30,000

2. General Equipment 6,000

3. Cars 30,000

OVERSEAS SEMINARIAN: future leader of the growing national Churches



CHAPEL DOME and palm trees are landmarks of St. Andrew's Seminary, Guadalajara, Mexico

Overseas Sei



IMPORTANT AGENT in training Japanese priests is the Central Theological College. At its recent commencement, its dean, the Rev. Shunji F. Nishi, awards diploma to graduate. Faculty member is the Rev. Francis Matsudaira (center).



PHILIPPINE Episcopal Church gained its first native clergy more than a decade ago when it ordained to the diaconate (left to right) the Rev. Edward Longid and the Rev. Albert Masferre

naries Train Leaders

In Brazíl, Japan, Cuba, Liberia, Theological Schools Prepare Selected Young Men for That Leadership on Which the Strength and Future of Younger National Churches Depends

WHEN Phillips Brooks said "Our job is to take Christ to Japan and leave Him there," he stated concisely the policy of the Church not only in Japan but in all its work overseas. Indeed Christ has been taken to Japan and left there, since the Nippon Sei Ko Kwai is now an independent and indigenous part of the Anglican Communion. This is the Church's goal in all its missionary districts and it looks toward the day when the entire responsibility for planning and leadership can be in the hands of the national Church which will then become a self-supporting part of the Anglican Communion.

But in order to "leave Him there," the Church must have the quality of leadership, both lay and clerical, which will permit the Church to grow, both in numbers and strength.

The clergy shortage is an old problem in the Church and especially the Church overseas. For years there have not been enough clergy to care for the work which has been begun, much less to push forward. Since the future of any Church depends largely upon the quality of its ministry, theological education plays a vital role in building the Church overseas.

The problem of training new clergy for the Church may be met in one of several ways. A student may attend a seminary in his own country, if there is one; he may go to the United States to study; or he may study under a priest who tutors him in the teachings of the Church.

Informal tutoring, however, is a time-consuming process which does not permit the tutor to continue fully in his regular work and while he may be an excellent pastor, he is not necessarily qualified as a professor. Study in the United States frequently presents language barriers

which take a year or more to overcome, requires adjustment to American standards and habits, and often the student returns to a primitive situation that can no longer satisfy his new standards.

The native seminary has proved to be the best solution to the problem of educating new leaders. The instructors are more aware of the needs of the people, can adapt their teaching to the situation, and the students are able to keep in contact with the people to whom they will be ministering.

Theological education is developed more in some areas than in others. The seminaries have seen good days and bad; war and peace; have been opened and closed, but always the Church has realized their importance in its life.

The autonomy of the Nippon Sei Ko Kwai would not have been possible without the development of a Japanese clergy. Although some were trained in the United States, Central Theological College in Tokyo has played an important part in the education of the Japanese clergy.

Preaching at the dedication this year of the school's new buildings, the Rt. Rev. Peter S. Yanagihara, Bishop of Osaka, said that the seminary's role was to teach the Gospel and at the same time fight against the Church's enemies, likening the work of the seminary to the rebuilding of the walls of Jerusalem, "every one with one of his hands wrought in the work, and with the other hand held a weapon."

The buildings which the seminary occupied for forty years were destroyed during World War II and the seminary was housed temporarily after the war in an old baronial mansion in the heart of Tokyo. The new buildings were dedicated this



TEN YEARS after arrival of missionaries in Brazil in 1890, a theological school was founded. Ascension Church serves Theological Seminary at Porto Alegre.

year after two years of intense planning and building. Six students were graduated in the thirty-ninth class in April.

The autonomy of the Chinese Church also was due in large measure to the training of native clergy, although the present status of the Central Theological School Shanghai is not known. The only entirely Anglican seminary in China, the school has been closed, moved, and reopened several times. Located in Nanking before World War II, it moved to Peking during the early part of the war but when the foreign clergy on the staff were interned in 1942, the Peking site was also closed. The school was reinstated in 1946 in Shanghai and the theological department of St. John's University merged with it, giving the students the advantages of the university library and classes.

World War II also gravely affected St. Andrew's Seminary in the Philippines. The first class of three students, little realizing the task that was before them, had just been graduated when the war began. While the foreign clergy and missionaries were interned, these three new clergymen were left to minister

continued on next page



GRADUATES of Cuttington Divinity School, Liberia, enable the Church to move forward. This process may include administering Sacrament beneath a bamboo roof.

to the hundreds of church people in the Philippines. Their success was remarkable and after the war students and professors returned to Sagada to continue their studies. Since then the seminary has moved to Manila where new buildings are replacing prefabricated Army surplus buildings which were used in Sagada. Students for the priesthood of the Philippine Independent Church and the Philippine Episcopal Church study together at the seminary under the training of clergy from both communions.

Co-operation between several Churches in the training of a ministry is a solution to many financial difficulties which otherwise may preclude establishing a school. At Matanzas, Cuba, three Episcopalians are studying for the priesthood at the Seminario Evangelico de Teologia along with students from other Churches in Cuba. The Rev. Milton LeRoy gives special instruction to Episcopal students. The Rt. Rev. A. Hugo Blankingship, Missionary Bishop of Cuba, has called it "one of our best investments in Cuba."

The Methodist and Presbyterian Churches have given more than \$100,000 in property to the seminary and are continuing to contribute. The Episcopal Church has no capital

investment in the seminary but is giving one thousand dollars a year for five years to aid in the program of expansion. Through union seminaries postulants are able to study in their own countries, an advantage which otherwise might not be theirs because of the expense of maintaining a seminary.

Singular among the Church's seminaries overseas is the Theological Seminary at Mont Rouis, Haiti, where five or six students and two professors live. In simple, spartanlike living quarters on a bay forty miles from Port-au-Prince, the students are trained in the teachings of the Church. These young men, who will return to the mountain villages to minister to their people, speak Creole, the native tongue of Haiti; French, the official language; English; and study in Greek and Latin. On the shore near the seminary is a conference and recreation building which serves as a center for group meetings during the summer months. From this seminary, with its bare rooms and simple buildings will come the clergy of the Haitian Church.

Unique also among the Church's seminaries overseas is the Theological Seminary at Porto Alegre, Brazil. It was only ten years after the first missionaries arrived in Brazil in 1890 that a theological school was started. Five years later all the mission stations except two were staffed by Brazilian clergy. This accomplishment is unknown on the same scale in most overseas missionary districts

and although the seminary has been closed at times, the Brazilian Church has not lost sight of its strategic importance. The seminary receives candidates from each of the three missionary districts in Brazil and now has some ten students.

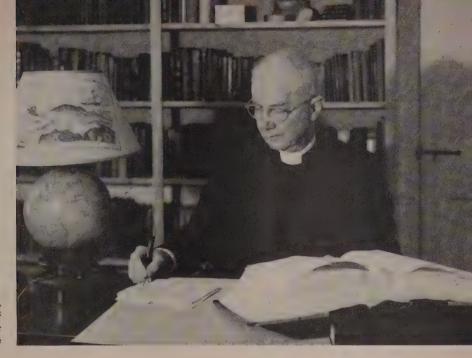
In Mexico, St. Andrew's School in Guadalajara provides pre-seminary training in addition to practical industrial farming. Not all its graduates seek ordination, but those who feel they have a vocation for the ministry are encouraged to pursue theological studies and some of them come to seminaries in the United States. The Rt. Rev. Efrain Salinas y Velasco, Missionary Bishop of Mexico, was headmaster of St. Andrew's before his election as bishop in 1934.

Cuttington College in Liberia offers the Bachelor of Divinity degree and is thereby beginning to develop a native ministry. Cuttington is cooperating with other Churches in building a faculty for the school of theology, and the Methodist Church, which is one of the largest communions in Liberia, has had a representative on the faculty. The program offers great potentials for the training of future leaders of the two Churches.

The shortage of clergy which is a serious problem to the Church in this country is even more serious overseas for it is only when the national Churches develop a strong native leadership that they can grow. The key to their self-support and growth is in theological education.



ONE of Cuba's best investments is its seminary, a union school at which the Church now has three students. Representatives of participating communions attended dedication of functional brick and stucco library, Seminario Evangelico de Teologia, Matanzas, Cuba.



CUSTODIAN of Book of Common Prayer, the Rev. John W. Suter, checks proofs of new Seabury Press Prayer Book against 1928 Standard Copy, designed by Updike

Inspiration and Fine Workmanship Produce New Seabury Prayer Book

CWENTY-FIVE years ago, Daniel Berkeley Updike produced for the Church the present Standard Copy of the Book of Common Prayer as revised and accepted by the General Convention in October, 1928. Updike, who died in 1941, produced, during his half century as designer and printer, a phenomenal number of typographically superior volumes (Forth, February, 1949, page 7). The Standard Copy, with its beautifully clear print, well-balanced margins, and handsome bindings, is an excellent example of his art.

To commemorate the issuance of the 1928 edition, The Seabury Press is issuing the first edition of its new pocket-size Prayer Book and combined Prayer Book and Hymnal as a special twenty-fifth anniversary edition.

Three of the finest bindings of both the Prayer Book and the combined Prayer Book and Hymnal will be silver books, with silver edges, silver cross, and silver borders inside the covers. Silver indicates color only. The metal used is palladium leaf, which is twice as costly as gold. The two-color title page in books of this size and the silver-edged books are limited to the anniversary year; neither will be produced after December, 1953.

The materials, machinery, and skill which go into the making of fine editions of the Prayer Book, such as the Updike book or the quantity-produced Seabury Press books, have developed slowly over a period of hundreds of years.

From the very beginning, printing has been fostered by religions, gaining its greatest impetus from Christianity. The first printed book on record is a portion of the Buddhist scriptures, printed in China. This book, known as the Diamond Sutra, dates to the ninth century and was printed from wooden blocks. Little progress was made in printing during the next six centuries, but, the monks laboriously kept literature alive by producing manuscripts until the advent of movable type.

Some scholars still dispute the claim for John Gutenberg as the inventor of movable type and even as printer of the famous Bible that bears his name. Yet the weight of the argument is in his favor.

Gutenberg constructed each letter as a separate movable piece, a great departure from the customary practice of carving whole pages of print in wooden blocks. His printing press was a crude wooden piece of equipment similar to a cider press. To ink his assembled type, he used an inking ball of sheepskin stuffed with

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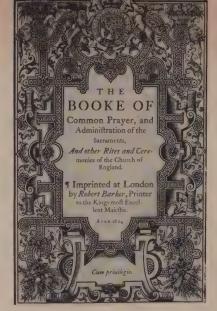
wool. Printing one page at a time, the printer produced about twenty impressions an hour.

During the last half of the fifteenth century, the use of movable type spread throughout Europe. The books produced were primarily of a religious nature and printing was done to a great extent under the auspices of the Church.

The first book to be printed in the New World appeared in 1539 in Mexico. It was a Spanish missionary book consisting of twelve leaves.

While printing was still a hand operation, the first American Prayer Books were printed, the Proposed Book in 1786 and the first official book in 1790. Both were the work of Hall and Sellers of Philadelphia. The printers' output was still pathetically small, judged by present standards, as were the workmen's wages of six or seven dollars a week.

The nineteenth century brought the great revolution that gave us the prototype of today's printing press. The inking balls were replaced by metal rollers covered with composition; cylinder presses came into use; impressions of type, many pages at a time (plates), were made in metal, and from these the printing was done, leaving the type available to make up further pages. In 1817 an English double cylinder press was used, producing 1,840 impressions an hour on book work. Steam-driven presses, introduced by the United



EARLY Prayer Book dated 1604 must have taken many months to print even in a small quantity. First complete English Prayer Book was printed in 1549.

IN 1640 Stephen Daye pr

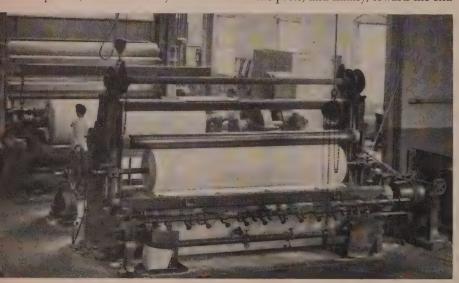
book, on press which is a

States a few years later, reached a production rate far beyond this figure.

The perfecting press, built in the middle of the century, made possible the printing on two sides of the paper without taking the sheet from the press. Next came machines for casting the individual pieces of type, machines to fold the printed sheets to book-page size; automatic feeders to place the sheets of paper on the press; and finally, toward the end of the century, the linotype machine which is operated like a typewriter and casts the metal type, properly spaced, a full line at a time; and the monotype machine which casts and composes the type one letter at a time.

The advances of this century are evident to anyone taking a trip through the several plants that are engaged in producing the new Seabury Press Prayer Books and Hymnals. The first step was to find an attractive type face, and one that would permit the setting of the new books in the same arrangement of lines as the Standard Copy carries. A new English type face, called Times Wide #427, was located and the matrices for this face, the moulds from which type is cast, were purchased by the typesetting concern, Westcott & Thomson, from the Lanston Monotype Company. There were steps too numerous to mention between the drawing board of the artist who drew the outlines for the type and its actual appearance in the plant. The monotype machines could start producing, but meanwhile, large quantities of special Prayer Book paper had to be obtained.

At its Copsecook Mill in Maine, the S. D. Warren Paper Company



FINISHED paper is rolled off machines at S. D. Warren Paper Co. Paper was first made in China in first century A.D. by reducing fibrous vegetable matter to pulp in water and pouring it through screen. The remaining layer was dried and pressed to form sheet of paper. Mechanized process is based on same principle, uses vibrating screen.



Psalm Book, first American Cambridge University Press



AFTER type for Prayer Book is made up in pages, it goes to molding press. Plates are made from molds; books are printed from letter-perfect plates rather than type.

produced the one hundred per cent rag India paper for the finest Seabury Press Prayer Books and at its huge mill in Cumberland Mills, Me., produced the Thintext paper. In these mills, amid the great vats of pulp and the gigantic power-driven paper machines, four hundred fifty tons of paper can be turned out daily. A far cry from the hand-screening operation in Gutenberg's time, or even from the American mill of 1690 with its record of two hundred fifty pounds a day.

Only a top-ranking typesetting house, such as Westcott and Thomson, could undertake the work of setting the new Prayer Book. They not only had to set the entire text in a type face never tried before, they had to set this text three times, once for the handy or pew size books, once for the small size books, and once for the new pocket size, including the silver-edged editions.

Westcott and Thomson specializes in typesetting; for the next step, a specialist in letterpress printing was necessary. Although this country and England can point with pride to their many fine printing plants, there are few printers on either side of the Atlantic who can assume the painstaking work, the handling of thin papers, and the constant ex-

amination of the sheets as they come off the press which are the demands of fine Prayer Book publishing.

The skilled printers of the Plimpton Press in Norwood, Mass., who have printed to date thousands of copies of the handy size Seabury books, completed the printing of the small size Prayer Books this summer. The new pocket size Prayer Book was printed at the eminently qualified University Press in Cambridge, Mass. The sister organization

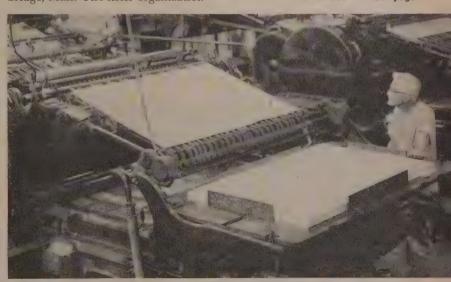
of this press, the Publishers Book Bindery, makes most of the fine leather bindings for Seabury.

Ancient examples of the binder's craft show ornate designs of great originality. Today's taste demands simplicity and conformity, but the binding of each book is still an individual task. In the binding of the twenty-fifth anniversary editions, a part of the Seabury shield was engraved in brass to be used in stamping the border of palladium leaf inside the leather covers.

Before the printed pages were placed in their bindings (cased in) they were wedged in gilding presses, many sets at a time, and the handbeaten leaf of gold or palladium was applied to the edges. On books that were to have red-under-gold edges, a red stain was previously applied. The edges were then burnished by hand with a heavy tool requiring the application of tremendous pressure. The final steps, both hand operations, were the addition of a lining to the covers, and gluing each set of pages into its finished covers.

The monks who wrote their religious works by hand, Gutenberg who printed his Bible on a crude press, Updike who gave his finest artistry to the 1928 Standard Copy, all were inspired to produce a physical book worthy of its subject matter. This is no less true today.

continued on next page



ALERTNESS is required to control Plimpton's automatic press which turns out 16 to 128 pages at a time, depending on page size. Sixteenth century hand press turned out only 100 pages a day. One problem of Seabury's mass Prayer Book production is change in inking and pressure applied for two different papers used, the India and the Thintext.



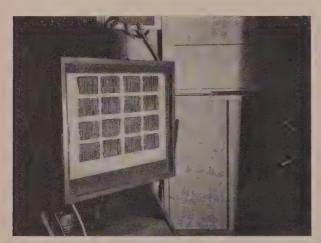
Pages of Updike Prayer Book go before camera to make negative



Sensitizing enables aluminum plate to attract ink on press

SIX STEPS IN PRINTING OFFSET PRAYER BOOK

Chancel-size books in the new Seabury Press edition of the Book of Common Prayer were reproduced by offset process at Meriden Gravure, Meriden, Conn. The offset process was in use fifty or more years ago, but improvements needed to bring it into general use were made within the past twenty years. The books provide exact facsimiles, in convenient size, of fine Updike book which the new editions commemorate.



Exposure of plate to negatives reproduces Updike pages on plate



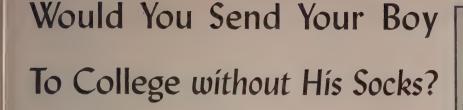
Development: last step in preparation of plate before printing



Flexible plate bends around cylinder as it goes on offset press



Prayer Book sheet is carefully checked as it comes off press



By MARGARET FLETCHER

WHEN you send your boy to college, you help him select suitable socks, you mark them with his name, you instruct him on their proper care, and you provide for their replacement. The Church would like to help you do the same for his beliefs.

When he comes home at the end of his freshman year, you expect to find his supply of socks diminished and if it isn't, you suspect they've never left his bureau drawer. So too with his beliefs. If they've been used at all, some will be lost and some tattered and some will have been replaced with others you may find entirely unsuitable. The wear and tear on beliefs is at least as great in the college bull-session as is the wear and tear on socks in the college laundry.

The Church can help you help your boy with his spiritual socks. And the process is the same as with his argyles. First, their suitability. His spirit grows as do his feet and beliefs worn with comfort and significance in junior high will not fit in college. A parent cannot anticipate and provide for every wind of doctrine any more than you can anticipate and provide for the growth of your son's feet-but you can provide for a growing process.

Your second task is to mark them with his name. You can help him learn the family name of Christ's Church as his own. If this family relationship is established, it will not be lost. Usually, the student who loses his faith in college is either losing a childish faith that does not help him meet the college scene or he is losing a faith that never really belonged to him. Creeds and traditions are the result of the relationship, and without the relationship will not stand the tests of college life.

when THEY go to College.

SO YOU'VE

GRADUATED

These first two processes have gone on throughout his childhood and adolescence. The last two are part of the change of environment, they concern the proper care and the replacement of the lost with the strange. It will not surprise you when he forgets that the Church is with him, but you will at least see that he knows where it is, who is there, and what it does. Nor will it surprise you when he replaces lost beliefs with strange ones, but you will have helped him learn what is good, and where to find it.

This is the problem that faced the women of the Diocese of California: How to assist the young people of their parishes to make a good transition to the life of the Church on the campus? Thus the

So You're Going to College meetings were born.

YOUR RELIGION?

50 YOU'RE GOING

In each convocation, an area convenient both as to distance and to organization, a date was set and a parish secured for the meeting. The women of the host parish were asked to provide the supper at a reasonable cost. Then the convocation chairman sent out a request to each parish Auxiliary for the names of all high school seniors who expect to attend college in the fall. They were also asked to pay the supper cost and to arrange transportation.

Invitations were eye-catching with caricatures of students, faculty, and clergy, and responses were made easy with a return postcard. These were mailed directly to the seniors.

In the meantime, the assistance of the college clergy and women workers was enlisted to provide the program. In each case, the program team consisted of a faculty Episcopalian, a Canterbury leader, and one worker. continued on page 21

[•] Miss Fletcher is provincial secretary for college work for the southern area of Province VIII.

IMPRESSIVE Georgian Church of the Good Shepherd, Athens, Ohio, is one of three new churches and student centers spearheading Southern Ohio's college program

N excellent example of the way the Church is helping college students with their spiritual socks is the campus ministry at Ohio University in Athens. The Church is carrying on a strong ministry to college communities in the Diocese of Southern Ohio, where the twentyyear dream of the bishop, the Rt. Rev. Henry W. Hobson, has come true in the erection of new churches and student centers not only at Athens, but also at Miami University in Oxford and Ohio State University in Columbus (Forth, May, page 15).

Each academic year approximately two hundred Episcopal students at Ohio University swell the ranks of the permanent 130 members of the Church of the Good Shepherd, Athens. Students are incorporated into the life of the parish on the theory that a college program is best supplied by normal parish activities. They participate in the choir, altar guild, and the men's club; they

NEW CHURCH ATTRACTS OHIO U. STUDENTS

serve as acolytes, church school teachers, and are represented on all committees that determine parish policy. To this are added special study groups, and students plan and execute their own program as part of the National Canterbury Association.

The Rev. Phil Porter, Jr., chaplain to Episcopal students and minister-in-charge of Good Shepherd, has been in Athens since 1949. A graduate of Kenyon College and Episcopal Theological School, he received his basic training in college work at Columbus, seat of Ohio State University, where he was assistant at St. Stephen's Church. Frances D: Nevins, an alumna of Connecticut College for Women with a post-graduate degree from Radcliffe, is the assistant for college work at Ohio University.

A new church was built in Athens for the old one, located a mile from the campus, was difficult to reach and lacked facilities for carrying out an effective college program. The new Church of the Good Shepherd, situated in the midst of the campus, has a seating capacity three times as large as its predecessor, and since its doors were opened the congregation has tripled.

A comfortable student lounge, with a kitchenette from which are dispensed the ever-popular coffee, cokes, and snacks, is an important part of the new plant. Adjoining the lounge in the wing are offices for the chaplain, the student worker, and a secretary. On the lower floor there is a spacious parish hall with a well-equipped kitchen. At the west end of the hall is a stage which serves as a chapel for mid-week services. The chapel appointments came from the old church.

The new Georgian church, which blends with the architecture of the surrounding university buildings, will be equipped with a fourteenrank Aeolian-Skinner organ this fall. The entire cost of building and furnishing the new church and parish house amounted to \$325,000.



TWO HUNDRED Episcopal students at Ohio University swell ranks of regular members of Good Shepherd, Athens. On the theory that a college program is supplied best by normal parish activities, students serve as choir members, acolytes, church school teachers, and altar guild members. Chaplain and rector is the Rev. Phil Porter, Jr.



CENTERS realize twenty-year dream of the Rt. Rev. Henry W. Hobson, Diocesan. Old Athens church was inadequate and poorly located. Right is college worker, Frances D. Nevins, during cornerstone ceremony.

This sum represents a little more than one-fourth of the \$1,200,000 contributed by laymen throughout the Diocese of Southern Ohio for the College Building Program which was begun in 1950.

Ground was broken for the new Athens church on Epiphany Sunday, 1952, and the cornerstone was laid the following November. The first service in the new church was held this past February.

Located as it is in the midst of Ohio University's campus, the Church of the Good Shepherd is a clear and persuasive reminder that the Church has an important place in college life.

Without His Socks

When the time came, the students were given an opportunity to get to know each other by taking part in spontaneous dramas of college life. Discussions followed the talks on Educated for What? given by the faculty Episcopalian, and on What Freshmen Ask, given by the Canterbury leader.

A similar project in your own diocese, convocation, or parish only awaits your request and assistance. Would you send your boy to college without his socks? And will you send him without an introduction to the people who care who he is and where he's going?

LET US PRAY

Litany for College Work

FATHER of lights, with whom is no variableness, neither shadow of turning;

Show us the light of thy countenance.

O Christ, the true Light, which lighteth every man that cometh into the world;

Shine in our hearts.

O Holy Spirit, by whose indwelling we are illumined and strengthened for service;

Send out thy light and thy truth, that they may lead us.

O blessed Trinity, one God; Hear our prayer.

H AVE in thy holy keeping, we beseech thee, O God, the Universities and Colleges of our land, and grant that all who at this time are returning to the work of higher learning may pursue their studies as in thy sight.

Hear us, heavenly Father.

That all who administer the affairs of our colleges may set before them the things of the spirit, and build a community whose maker is God;

We beseech thee.

That the teachers may seek the truth without fear, setting men free from ignorance, cowardice, and superstition;

We beseech theee.

That the students may tread the courts of learning with reverent feet, thankful both for the great traditions of their fathers and for the divine guiding which ever beckons from ahead;

We beseech thee.

Our Father, who art in heaven. . . . But deliver us from evil. Amen.

Raise up, O Lord, thy power, and come among us, That thy bountiful grace may help us.

Corrections that wisdom which is from above, that they may be strong and faithful witnesses to the truth as it is found in Jesus. Make them honest and reverent in their study of thy Word, and tireless in their search for a deeper understanding of the students committed to their spiritual care. Deepen their insight into the world in which we live. And may both teachers and learners as they grow in age grow in grace, and in the knowledge of thy Son, the same Jesus Christ our Lord. Amen.

Edited by the Rev. JOHN W. SUTER, D. D.

OPPORTUNITY awaits Church in India, especially in academic areas. One example is Women's Christian College, Madras.

HE university community is a most important and strategic outpost of the Christian Mission, not only at home but overseas as well. Here the culture of a nation is communicated and assessed and, in large measure, shaped. Here many of the future leaders of a nation receive their training. Here the Gospel of Jesus Christ must be proclaimed that it be a norm for assessing and laying claim to the future of that culture. Here much of the future leadership of the Church must be recruited and trained in the faith and its propagation.

These are basic premises which have led the Overseas Department and the Division of College Work to co-operate in extending the frontiers of our efforts abroad in Japan and Hawaii. Our hope is that we can plan jointly for the development of university missions in many other lands.

This hope was strengthened earlier this year by my visit to India, the Philippines, Japan, and Hawaii.

India Seeks Missionaries

Today there is a magnificent opportunity in India. Students, faculty, the bishops of the Church of India, Pakistan, Burma, and Ceylon, and

• Mr. Blanchard is Executive Secretary of the Division of College Work.

Church Plans Invasio

UNIVERSITY CENTERS IN ORIENT OFF

of the Church of South India, and other clergy with whom I talked all urged that we send missionaries to share with them in the evangelization of India. We can make a great contribution here, particularly in academic communities supplying missionaries who can teach from a Christian perspective.

Indian youth have great dreams for the future of their young nation. Christian college and university students pointed out that the intellectual growth of many leaders of young India has created a great cultural gap which many forces are seeking to fill. They urged that Christian missionaries be sent who understand the social, economic, and political revolution occurring in the world today and who are able to proclaim the relevance of the eternal Gospel. They also urged support through the appointment of personnel and financial aid of the Indian Student Christian Movement through the World's Student Christian Federation.

At the present time the Episcopal Church has only one missionary under appointment in India, Eleanor Mason, president of Madras Chris-

UNIVERSITY of Hokkaido, Sapporo, Japan, will be location of Christian center, built by National Council funds





POSSIBLE site for constructing new center at Tokyo, is seen above. It is hoped that other university missions may follow.

tian College for Women. I had an opportunity of seeing and hearing about some of the fine work she and her staff, including Rachael Wolf, also a member of the Episcopal Church, are carrying on in the Madras area. This is but one of many opportunities before us in India. The Rt. Rev. William Q. Lash, Bishop of Bombay, has sent an earnest appeal to our Church for a missionary who will teach in Wilson College, Bombay. Many believe that India is one of the coming great nations of the future. We must proclaim the Gospel there, particularly in the academic communities.

Campus is Weak in Philippines

In the Philippines there are one or two places where the Church is ministering to students and faculty through a parish. Apart from this the Church's witness on the campus is not strong. In Manila, the center of education in the Philippines, it

By the Rev. RO

f Japanese Campus

LATEGIC EVANGELISTIC OPPORTUNITY



SURVEY of Japan's present and future college program was made by team including the Rev. Donald T. Oakes (third from left)

is doing practically nothing. One good reason is that there are not very many Episcopalians attending the innumerable institutions of higher education in that city. More and more young people, however, are coming down out of the hill country, where the Church is strong, to attend these schools and the Church must provide a ministry to them. Bishop Binsted has been aware of this for many years and looks forward to the time when a missionary will be appointed as chaplain to college students.

New College Center for Japan

Almost two years ago the Nippon Sei Ko Kwai sought American assistance for a college work program in Japan. With the approval of the House of Bishops in Japan, the Rev. Donald Oakes and the Rev. John Lloyd surveyed the situation and determined to initiate a program at five great Japanese universities, formerly referred to as the imperial

universities. Their strategic importance in the life of the Japanese nation cannot be overestimated. A very high percentage of Japan's present leadership in all fields graduated from these universities. But the Christian Church has not provided anything like an adequate missionary effort.

While in Japan I visited four of the universities, explored the possibilities of work, talked with students, faculty, administrators, church leaders of other bodies, and our own missionaries. Then with the whole-hearted approval and encouragement of Bishop Yashiro and the Hon. Francis B. Sayre, the Presiding Bishop's representative in Japan, I returned to lay the opportunity before the National Council in February.

At its April meeting the National Council approved a grant of \$40,000 to build a Christian center at the University of Hokkaido. The center, adjacent to the university, will house a missionary college worker and family, probably the Rev. Erroll Rhodes, Ph.D.; a Japanese professor, Prof. Hideyasu Nakagawa, and his family; and ten

NEW student center will house a group of Japanese students, a professor, and a college worker, the Rev. Erroll F. W. Rhodes





ONLY Episcopal missionary appointee to India is Madras Christian College president, Eleanor D. Mason, Ph.D., at right

to fifteen Japanese students. This Christian community will become an evangelical force within the university drawing non-Christian students to the center where they will be welcomed into the fellowship, hear the Gospel, and through seminars, Bible study groups, and discussions, learn the meaning of the Christian faith. This we pray is but the first of a number of Christian centers at these great universities spread throughout Japan where the Church may confront Japanese students and faculty with the Gospel, bring them into the Church, and send them out as lay and clerical missionaries throughout the country.

Vigorous Program in Hawaii

Early this year in Hawaii, the Rev. Keith Kreitner, curate of St. Clement's Church, Honolulu, began to devote half his time to the students at the University of Hawaii. Here again we have a great opportunity, and through the efforts of Bishop Kennedy, the Overseas Department, the Division of College Work, and the Church Society for College Work, we are carrying on a vigorous program.

Today students are confronted with "isms" of all sorts. The Church must on the front line, especially overseas, proclaim the Way, the Truth, and the Life of Jesus Christ.

CHURCHMEN in the NEWS

Liberal Education is Chief Interest of Harvard's New President



PUSEY FAMILY flies to Harvard '28 reunion. Left to right are Rosemary, Mr. and Mrs. Nathan M. Pusey, James, and Nathan, Jr.

HARVARD University, the nation's oldest seat of learning, has elected an Episcopalian, Nathan March Pusey, as its new president. The tall, soft-spoken, forty-six-year-old former president of Lawrence College in Appleton, Wis., admits that his election by the Harvard Corporation came as a surprise. He had no inkling that he was being considered until this past May. He was elected on June 1 and approved by the Board of Overseers on June 10.

Like his predecessor, James B. Conant, now United States High Commissioner in Germany, Mr. Pusey's chief concern is the development of general education. At Lawrence he was active in a movement to revitalize teaching of the humanities in liberal arts education and introduced a new freshman program to acquaint all first-year students with the major fields of learning.

In his autobiography for the class of '28's twenty-fifth anniversary report, Harvard's twenty-fourth president wrote, "Liberal education is my chief concern. That young people growing up should have liberating intellectual experiences seems to me more important in any year than who should be president, though I recognize there may be considerable irresponsibility in that attitude.

"I suppose the truth is I never have gotten over the great joy I experienced in my undergraduate years at Harvard and the excitement I found then in reading under the guidance of great teachers. Perhaps I am now propagandizing, maybe even being subversive, in trying to help other young people to have a similar kind of exciting intellectual pleasure. I hope my motivating belief that we can stand a good deal more of this kind of education is not wholly rationalization."

Though he had hoped to find a job with a publishing house, his first job after graduation was as a teacher in the Riverdale Country School, New York City. There he discovered he had an aptitude for teaching and began to be interested seriously in education.

His straight A record, his election to Phi Beta Kappa, and his graduating magna cum laude attest to his scholarship. As an undergraduate he specialized in English, but his interest turned to Greek civilization. After studying Greek for a summer he entered the Harvard Graduate School in 1931 and on and off during the next six years worked toward his doctorate in Athenian civilization.

In 1932-33 he was a part-time assistant in history at Harvard and the next year he went to Greece as Archibald Cary Coolidge Fellow. He had spent a year in Europe, mostly France and Italy, following graduation, "checking up in a desultory way on many of the things" he "had been told in college about the development and achievements of western civilization."

Pusey first went to Lawrence College in 1935 as a sophomore tutor in an experimental program of liberal arts education. From Lawrence he went to Scripps College, Claremont, Calif., as assistant professor of history and literature, and in 1940 he joined the faculty of Wesleyan University, Middletown, Conn., where

he developed a program of liberal arts courses for freshmen and sophomores. He became associate professor of the classics in 1943 and during World War II taught physics to Naval midshipmen in the V-5 program at Wesleyan.

In 1944, Mr. Pusey was elected the eleventh president of Lawrence College, where he gained the reputation of being one of the outstanding small college presidents in the United States. During his administration Lawrence acquired the reputation of being one of the three most lively centers of culture in Wisconsin; its campus was enhanced by a new science building, an art center, and a memorial student union; and its endowment was almost doubled. Mr. Pusey also has strengthened the ranks of the faculty and each year has combed Harvard's senior class for promising teachers.

At Lawrence, he worked at encouraging not only the intellectual but also the spiritual growth of the students. A course in religion, with a possible philosophy substitute, is required of all freshmen and all students are required to attend the college's weekly convocations. Once a month the convocation is of a religious nature, usually addressed by speakers of all faiths. Though he realized that convocations were not popular with all students, he still felt they had definite value in creating a unifying experience.

As a Churchman he has tried "to do something constructive . . . in the parish and diocese." A communicant of All Saints' Episcopal Church, Appleton, Mr. Pusey was junior warden and served as church school teacher, lay reader, chairman of the Every Member Canvass, and member of the committee to rebuild the church after a fire in 1949. He was parish delegate to several diocesan councils, was a deputy from Fond du Lac to General Convention in 1949, and helped screen candidates for a bishop coadjutor in 1952.

A native of Council Bluffs, Iowa, Nathan Pusey was baptized and confirmed at St. Paul's Church there. In 1936 he and Anne Woodward, also of Council Bluffs, were married a few days after she graduated from Bryn Mawr. He first met her when she was only thirteen, and suspects

continued on page 26



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Churchmen . . continued

now that he "began right then to wait for her." The Puseys and their three children, Nathan, 16, James, 13, and Rosemary, 11, are a very close-knit family. They are all active in the Church. Mrs. Pusey was both treasurer and president of the Woman's Auxiliary as well as a church school teacher at All Saints'. Nathan and James were acolytes, and Rosemary, who was confirmed on Whitsunday, sang in the junior choir.

When asked how he likes to spend his leisure time, Harvard's new president confesses he most enjoys playing with his children. While on vacation in Spirit Lake, Iowa, this past summer all the Puseys got in as much swimming as they could. Two years ago they rode at every opportunity during their trip to the Black Hills and Yellowstone National Park. A year ago the family took an historical tour of the East, visiting Boston, New York, Washington, the Shenandoah Valley, and Kentucky.

Mr. Pusey is much interested in art and music, but finds it necessary to practice these vicariously, chiefly through the activity of his son James, who has been painting and drawing since he was three and plays the piano, violin, bagpipes, and "almost anything else he can get his hands on."

• This past summer changes in episcopal ranks saw the election of two bishops, the consecration of two,

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THE MAKING OF A MORON

by Niall Brennan

It was discovered during the war that many industrial jobs were better performed by morons than by normal employees. This led the author to wonder about the effects of such work on a normal mind. To find out he took a series of such jobs himself: some of his findings are wildly amusing, but the implications are not.

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READ A

Reviewed by

NASH K. BURGER

MANY Churchmen in this country have had the pleasure of hearing the Rt. Rev. Stephen Neill preach and lecture. A former missionary and bishop in India, assistant to the Archbishop of Canterbury, Anglican representative in negotiations regarding the Church of South India, and now associate general secretary of the World Council of Churches, Bishop Neill often has visited the United States.

It will come as no surprise to those who have heard Bishop Neill speak that his The Christian Society (New York, Harpers. 334 pp. \$3.50) is an unusually readable and stimulating account of the long centuries of Christian history, from Biblical times to the twentieth century. It is a book that gives life and contemporary urgency to personages and events remote in time and space.

continued on page 29

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Churchmen ... continued

and the resignation of one. The Rev. Dudley Barr McNeil was consecrated Bishop of Western Michigan on July 25, and the Rev. GEORGE M. MURRAY was consecrated Suffragan Bishop of Alabama on June 24. The Rev. WILLIAM S. THOMAS, Jr., Archdeacon of Pittsburgh, and the Very Rev. J. BROOKE Mosley, dean of the Cathedral Church of St. John, Wilmington, were elected Suffragan Bishop of Pittsburgh and Bishop Coadjutor of Delaware, respectively. The Rt. Rev. WALLACE E. CONKLING, Bishop of Chicago, resigned because of ill health on July 9. Two pending resignations are those of the Rt. Rev. E. P. DANDRIDGE, Bishop of Tennessee, who will resign September 20; and the Rt. Rev. HENRY D. PHILLIPS, Bishop of Southwestern Virginia, who will resign March 24.

• BETTY HIGGINSON, a secretary in the Department of Christian Education for thirteen years, died suddenly on August 4.





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The Seminaries Consider Their Mission

Graduations in the seminaries have been succeeded by ordinations throughout the Church of some three hundred young men who are now beginning their min-

The Dean of one seminary has spoken for all in saying:

"The test of a theological school, and its students, is not primarily academic, not even primarily moral. No man by his effort can add to his spiritual stature. In fact his attention to his own improvement may be the very antithesis of self-forgetful love. The real test of his education is whether it has opened his mind to the fulness of what God would teach, and kindled his affections with the warmth of His love, and strengthened his will to serve not himself, but the Lord."

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, The Divinity School of Kenyon College, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.; Episcopal Theological Seminary of the Southwest, Austin, Texas.

Read a Book .. continued

Of particular interest are the author's discussions of authority and schism in the early Church, in view of the present increasing concern with the reunion of Christendom; of the relations of Christianity with Mohammedanism and the religions of the East, in view of the increasing talk of One World; of Church-State relations, and the responsibility of the individual as Christian and citizen, in view of recent events in this country and abroad.

Bishop Neill writes with a rare blend of sound learning and utmost clarity. As might be expected, he gives full attention to world Anglicanism, past and present, but he has not written a partisan history. What he has written is one of the most rewarding and exciting narratives of the development and meaning of Christianity that this reader has seen.

In the concluding pages of his book Bishop Neill refers to the writings of the American, Kenneth Scott Latourette. Like Bishop Neill, Latourette is an internationally known historian and leader in the field of church relations. Now president of the Japan International Christian University Foundation, he recently retired as professor of missions and oriental history at Yale and his newest book, A History of Christianity (New York, Harper, 1,516 pp. \$9.50) is one that many Churchmen will find useful. A more extensive and detailed book than Bishop Neill's, it makes a fine companion volume and will be especially valuable as a reference work for the layman. It is written with scholarship and balance, and there are valuable bibliographies at the end of each chapter.

Both Bishop Neill and Prof. Latourette give careful attention to the critical period of transition from apostolic to post-apostolic times. It is a period insufficiently understood by most readers today, by Churchmen no less than non-churchmen. Three books have recently appeared, however, that serve to make church life of the early centuries intelligible.

Each of these is well worth reading, but for the average layman the most interesting and useful is Daily Life of Early Christians (New York, Duell, Sloan and Pearce-Boston, continued on page 30 CHURCHMAN'S CROSS

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One of the several authors at work on later volumes of this series is S. L. Greenslade of the University of Durham. Prof. Greenslade has recently published a book of his own on the period of the Church Fathers, Schism in the Early Church (New York, Harper. 247 pp. \$3.75). This is a clearly written, detailed study of the questions that divided the early Church, with special reference to the modern divisions of Christendom. The problems of unity, schism, and heresy are as old as Christianity, and Mr. Greenslade has some definite and well reasoned suggestions as to the way the Church today should face these pressing problems.

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IN publishing this 45,000-word essay, HISTORICAL MAGAZINE believes that it is rendering one of its most distinguished services to the Church. "Anglicanism," says Dr. Addison, "is a result of the Reformation. It is the form which the Catholic Church in England took after it had been reformed in the reigns of Henry VIII, Edward VI, and Elizabeth I. It is the type of Christianity which we find in the national Church after the 'Elizabethan Settlement,' and which has been evolving ever since through four centuries of history."

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